" good !"

To the Baller of The N. Y. Tribune. Sin: What your reply to my recent Letter amounts -- spart from its pervading tone of wanton defiance ad calumnious insinuation, which I am sure none of year readers will expect me further to notice—is really this: you yourself have no dislike to a purely calculated or prudential commerce of the sexes, and are determined to regard the demand of any bigher intercourse as urged in the interest, not of marriage, but of lust. So far as you, individually, are concerned, then, the case becomes startly plain. On cannot help feeling at once the meet cordial indifference to your opinions upon every subject above tie range of politics and the crops. One mey go to fee TRIBUNE still to inquire of Gov. Seward's propects in 1860, or get posted up in some extraordine? yield of potatoes, and also I hope to be extraordine? cheered by increasing signs of a public interest in the poor, and improving the condition of our userpaid working people: but upon all questions arely humanitary scope, you confess yourself adly insolvent, by ignoring the spiritual nature of The idea of discussing the interests of marriage apart from its "social and theologic" bearings If these considerations are excluded, what is left to

parade of a prudish morality? But there are very many intelligent readers of your paper who are shocked by this frank disclosure of atter spiritual destitution and disability on your part, and yet do not know why they instinctively shrink my thought upon the general subject mere fully elucifrom it. These persons would no doubt he glad to see again to the risks of provoking your declamatory vir-

Mr. JOHN STUART MILL has recently pub! shed an interesting Essay on Liberty, in which he under takes be prove that "the only freedom worth the name is "that of pursuing our own good in our own way, so "long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it." Each of us, he says, "is the proper guardian of his own health, whether bodily or mental or spiritual." In the course of this Essay, he frequently cites, with great approbation, an Essay of Baron William Von Humboldt, on the Sphere and Duties of Governseent. Among his other references to this Essay is the following: "Baron Wilhelm Von Humboldt, in the excellent essay from which I have already quoted, " states it as his conviction that engagements which "involve personal relations or services, should never " be legally binding beyond a limited duration of time: and that the most important of these engagements, " OBJECTS ARE PRUSTRATED UNLESS THE PEELINGS OF BOTH THE PARTIES ARE IN HARMONY WITH IT, " should require nothing but the declared will of either " party to dissolve it." Mr. Mill would himself limit divorce mainly to cases in which no damage would shereby ensue to innocent third parties, namely children, to whom the married parties have previously contracted obligations. He then proceeds: "But it deenot follow, nor can I admit, that these obligations extend to requiring the fulfillment of the contract " at all costs to the happiness of the reluctant party; "but they are a necessary element in the question; "and even if, as Humboldt maintains, they ought to " make no difference in the legal freedom of the parties "to release themselves from the engagement [and I " also hold that they ought not to make much differ-"ence], they necessarily make a great difference in "the moral fraedom. I have made these obvious re"marks for the better illustration of the general "principle of liberty, and not because they are at all needed on the particular question, which, on the contrary, is usually discussed as if the interest of "children was everything, and that of grown persons

" nothing." Pages 185, 187. I adduce these quotations for two reasons: 1. You make, throughout your letter, a sort of perpetual inflammatory appeal to the most be sotted prejudices of the community, in order to disparage my views of marriage: these prejudices constitute the veritable Buncombe " to whose favor, no doubt quite unwittingly, your article aspires. Now, I wish to cut off your wonted retreat here, by proving to your estima-ble Buncombe, that at least two persons in whom the estimable Buncombe himself most devoutly confides, because they happen to be distinguished by the world's applause, partake my ideas on the subject in controversy. And I wish, secondly, to show all those persons who are interested in the purification of our social condition, not on any base material grounds merely, but chiefly because of its gross unfitness to serve the needs of man as a spiritual being, as a creature of really infinite Goodness, that an increasing number of men, who make a conscience of their opin ions, and never ask before they think whether all the world thinks with them, or whether only "one in twenty" does, are daily ranging themselves on the side of the question which I have the honor to support. I am sure your readers do not need the con-firmation which such evidence yields to my integrity in the premises; but it will help them, when they are themselves persecuted for righteousness' sake, to reflect that they suffer at least in good company.

I have always been thankful for THE TRIBUNE'S advocacy of certain social reforms. I have always been glad to find so powerful a journal ready to denounce the more glaring and obvious wrongs of our industrial organization, and to say a manful word, ever and anon, upon the crying abominations of negro-slavery. But I have seen very clearly, what presume nearly all of your readers have somehow felt, that if your criticism of our social machinery was walld at all, it was so by virtue of certain principles, which you yourself failed to recognize, but which it hooved society to acknowledge before we could expect any intelligent or conscientious explora tion on its part of its own pressing evils. In a word I clearly perceived that if our social machinery functioned badly, it did so only because it fell short of the requirements of its own animating spirit. I undertook accordingly, in the columns of THE TRIBUNE and eleewhere, to bring this anrecognized spirit into relief, and to show that its due organization in practice constituted the veritable fulfilment of the Chris tian's hope on earth and in heaven. You were, o course, at liberty to dissent from my views a any length, and with any accumulation of feebleness: but it is a wholly unauthorized suggestion of your self-love, that I ever aimed to attract your or any other man's personal approbation or disapprobation I have had no other end at any time than to state, for their own sake purely, my own highest convictions of truth. I have been grateful for the permission to do so through your widely-circulated columns, and from that motive cheerfully endured, and would still endure, any amount of simply ignorant and irrelevant clamor with which it might please you to deluge my unworthy lucubrations.

The secret of human history-that thing which explains all that is otherwise wholly inexplicable in hu-man annals, all that constitutes the standing opprobrium of theology, all that remains still hopel problematic in philosophy -is the spontaneous life of man, or his power to be freely good. The past incompetency of theology and philosophy in the see, grows out of their regarding man as an atially moral rather than a spiritual existence. that is to say, as a being who is strictly self-formed or self-dependent, instead of owing all he is to the Di rer. Taking our own infirm consciousness instead of Revelation for a starting-point, or at best allowing the former to interpret the latter, they have looked upon man, in his normal estate, as being utterly independent of his Creator, rather than as in-timately one with Him, and hence have had no conception of his ability ever to be freely good, ever to good without some conflict with his own nature. They have supposed that he could be good only by self-denial, only by some sheer and definite act of will, in place of a serene, unconscious play of the spontanisty. Christianity authoritatively repulses | have no right to twist words out of their cetab-

habed and definite meaning to serve your ends. this groveling voice of rense, by showing man to be, If you really think what you propose better than through the Divine condescension itself, profoundly at one with God naturally, no less than spiritually; and hence, it arrays the believer no longer in the at titude of denying nature, but altogether in the attitude of denying those who, for their own dishonest ends, or because they would make a lucrative traffic out of the purest affections of the heart, habitually malign and misrepresent nature.

The fundamental axiom of Christianity is the Divine NATURAL humanity. Under a literal doctrine concerning the life, death and resurrection of the man Christ Jesus, is figured forth the great spiritual trath of the Divine vivification of human nature itself. The Christian idea of righteousness accordingly is. that it comes about by no manner of Practical conformity to what is highly esteemed among men, let them be the best men that have ever lived; but exclusively from the indwelling of God in our very nature. Now, God's dwelling-place in our nature is preeminently our self-hood, or sestiment of freedom, ather than our merely animal appetites and passions. But during all the infancy both of the individual mind and of the race, this selfhood or sentiment of freedom in us, is contrained to serve these insurgent appetites and passions, in other words, finds itself under law to our base Adamic necessities, and bound to bring forth only such discordant fruit as they per-

the discussion but empty personal bluster, and the mit. During all this period, we never once suspect the truth of the case, or recognize ourselves to be divinely vivified, but, on the contrary, deem ourselves to be purely natural existences, rightfully subject to all the pains and aches which inhere in mortality. During this period of the Divine obscuration in our nature, His power is limited to the activity of the moral sentiment within us, or the play of those forces which gradually loosen the grasp of nature upon us, even at the expense of evolving the devil. For diabolic existence is plainly superior to merely natural existence, since even that very relation of inversion which it presents to the Divine life, is a true relation, and gives it a nearness to God which nature can never know. The devil can at least deny God, and by that denial of the truth relate himself much more intimately to it than the lamb or the tiger, who can neither confess nor deny it, can eve have the least pretension to do. While this moral evolution of humanity is going on, then, we are really diabolic existences, filled with a sense of the proudest independence, eagerly appropriating all manner of good and evil to ourselves as if it were utterly underived to us from spiritual association, and lifted accordingly at one moment to the highest summits of self-complacency, only to be plunged the next to the most abject depths of despair. We are now individually, all the while, society's patient martyrs or asses, feeding unrepiningly upon the thistles and garbage she throws out to us, and mutely accepting whatever cudgeling her sense of unrequited want leads her to inflict upon everything but herself.

But in God's providence, this iniquity, or reign of the devil, has its limit. There comes a time when the sentiment of our inbred freedom becomes so intense, as to reject with scorn this monstrous domination of society: when the selfhood so keenly feels the immaculate divinity of its origin as to disavow forever the base superstition of its derivation from our merely earthly or Adamic necessities, and to claim, therefore the direct inspiration of God. MARY, and no longer Evr, is the word of this dispensation: Man's virgin selfhood or soul, unpolluted by earthly contact, and conceiving from the immediate presence of the Divine spirit; instead of Adam's imbecile and servile drudge, gnorant of her true origin and destiny, and good, therefore, only to bring forth and suckle those gigantic children of pride, who have hitherto done nothing but corrupt and deflower the innocence of earth. Of course, then, if we suppose man to have reached this crisis of his history, we must see that every true hope toward him turns upon the fullest authentication of his freedom; that is, upon his being delivered from out the grasp of his mere bodily necessities, and put at once upon the acknowledgment of his spiritual nature and destiny. Socialism is the potent spell of this incantation. Acknowledge every man's equality with every other man, his equal right, so far as society is concerned, to have his bare natural wants supplied, and his rudimentary education provided, and you at once give him self-respect, or restore him to God. Refuse him this boon, and every instinct of God in him drives him to turn the world upside down, until he accomplishes that plenary extrication of his soul from the tyrangy of violated passion, and of appetite infuriated by starvation, which the simple fact

of his creation guarantees him. Especially: give Marriage the only honest authentication it possesses-that of the heart-and you instantly vacate the tie of those hideous adulteries and murders which now appear to be its inseparable fruit, innocent relation between the sexes. Marriage is the sacredest symbol known upon earth, because it is the apt and adequate expression of that union between the Divine and human natures, which alone constitutes creation. As this union takes place only in perfeet freedom, let the symbol seek at once to reflect this freedom. In other words, make affection the sole sanction of Marriage, by devising suitable facilities of divorce, in which the interests of children and all other third parties shall be fully secured, and you at once put Marriage upon a footing of deathless You hold that almost everybody, in that case, would fling up his heels instantly in the very wantonness of license; but suppose then to do so: it would only be a momentary reaction incident to the general gaol-delivery, and would instantly rectify itself.

My doctrine, then, is very intelligible. I hold man to be primarily a creature of God, and only secondarily a creature of nature and society. He is intended, therefore, for freedom, and not for bondage. Make affection alone, then, which is the true sphere of his freedom, the law of his action, and you at once insure his bringing forth every divine fruit. You may dislike the doctrine to the degree of abhorrence; but you simply delude yourself and no one else, when you profess not to respect it. Your fears betray what your prudence conceals. The timidity which leads you to exclude from your paper what I may at least call my perfectly decorous cor tributions on this subject, on the plea of their defiling the unsulfied imagination of the ordinary TRIBUNE readers, is too transparent not to excite mirth for its palpable puerility, as well as scorn for its gross though unconscious violation of truth.

Finally: I differ, no doubt, from you and all the other socialists I know, in maintaining that the Kingdom of God is even now ready and bursting to be openly inaugurated upon earth: but our difference herein grows out of the fact that I regard man as a creature of soul first, and of body afterwards; while you and they reverse the proposition. My socialism, in short, proceeds upon the frankest possible acknowledgment of Christianity, which is the doctrine of God's intimate alliance with man alone: while yours proceeds upon the most frigid and feeble and respectable Deism, which is the doctrine of His equally intimate alliance with dogs and cats, owls and bats. Newport, R. I., April 26, 1359.

Reply to the Foregoing. Mr. HENRY JAMES:

I. In your last previous letter, you said, "I believe in Marriage." In my reply, I showed, by fair citations from your former writings and from standard lexicographers, that you do not-that Marriage is a solemn engagement to live together in fidelity and continence till death; and this is just what you oppose and are trying to upset. Your theory is the opposite of this-that the conjugal

relation should be maintained until it is felt to be

rksome by the man or woman, or both of them,

when it should cease, and each be at liberty to yield

to any new attraction. Now this, whether better

or worse than Marriage, is not Marriage, and you

press it, so as to give it the honor to which it is fairly entitled. We who stand for Marriage as Christendor, has fixed the meaning of the word. protest cannet your use of that honored term to lesig the a totally different and by us detested thing. Have we not a clear right to do this! Do you not equivocate in saying you believe in Marriage, when you manifestly do not believe in what the word Marriage has hitherto indicated-what Christendom coined it and has always used it to signify? I see nothing in your letter herewith given that even pretends to justify your paltering with this important term. II. You entirely mistake in representing me as asserting that your views are "urged in the 'interest, not of Marriage, but of lust." I never assumed to judge your purposes unfavorably. The language of my last was explicit on this point. I wil am sure that you do not intend that your inculcations should tend to any such result; but I am equally sure that they do." Is that uncivil? Have I not a right to point out what seem to me the evil tendencies of a novel and sweeping theory? And may I not do so without imputing evil purposes to its author?

Marriage, you ought to use a distinct term to ex-

III. You cite Stuart Mill and Humboldt as giving a partial and qualified assent to your Easy-Divorce theory. My answer to this citation is that, for every two respectable authorities who have Raned to your side of the question on which we are at issue, I can cite you two hundred-yes, two thousand-on the other side, as you very well know. If there be any point on which the moralists, divines, philanthropists, philosophers and statesmen of the civilized or Christian world are agreed, it is that of the propriety and necessity of treating Marriage as a relation indissoluble but by death, or (in some cases) by the criminal violation of the compact by either husband or wife, to the prejudice of the other. I will make, however, but one citation, and that from an authority which, in view of the parade you make of your devotion to Christianity, as contrasted with my "feeble and "frigid Deism," ought to have some weight with you. I cite the fullest and clearest statement I can find of the teachings of Jesus Christ on this sub-

"And the Pherisees came to him, and asked him, Is it lawful for a man to put away his wife I tempting him.

"And he answered and said unto them, What did Moses com-

mand you?

"And they said, Moses suffered to write a bill of divorcement, and to put her away.

"And Jesus answered and said unto them, For the hardness of

your heart he wrote you this precept.
"But from the beginning of the creation God made them male and female.

"For this cause shall a man leave his father and mother, and cleave to his wife;

cleave to his wife;
"And they twein shall be one fish: so then they are no more
twein, but one fissh.
"What therefore God hath joined together, let not man put

asunder.
"And in the house his disciples asked him again of the same

matter.
"And he seith anto them, Whosoever shall put away his wife,

and marry another, committeen adultery against ber.

"And if a woman shall put away her husband, and be married to another, she committeen adultery."

[Mark x. 2-12. -Of course, you can twist this so as to make it say just the opposite of what it has always been and still is understood to mean by all Christendom but yourself-what every Church within my knowledge to-day regards as it smeaning-for, after the outrage you have committed on the word Marriage, no language is safe from perversion in your

hands-but I rest in the plain, literal sense of the passage, and maintain if Christ did not mean to condemn even the Mosaic facility of Divorce-and with that all Divorce whatever, except for the crime of adultery-he can have meant nothing

IV. I think I might safely rest on the authority of Jesus Christ alone against that of Humboldt, Stuart Mill and Henry James together. But, as there are some who do not accept any authority on such questions, I add, for their sake, that theories and hypotheses are out of place or out of date in the premises, since this matter has been subjected to the test of actual experiment, and the verdict of History is recorded. Gibbon, a bachelor, an Infidel, and no Puritan, tells us that Freedom of Divorce sapped and ate out the life of Imperial Rome when at the summit of her power and glory. The Oriental and the Barbarian world, with limited and mporary exceptions, has always been cursed with Freedom of Divorce. Christendom and Civilization alone oppose a steady front to the roaring tide of animal appetite which always did and always will call for liberty to put away an old wife with whom that appetite is sated in order to take a young and fresh one. Recur to any age wherein

Barbarism and Corruption have gained upon their

natural antagonists, and investigation will prove that Liberty of Divorce was then prevalent; point to any part of the earth's surface of which moral and social darkness now holds possession, or on which it is now gaining, and you will find Freedom of Divorce there paramount. If the spirit of evil has one agency more effective than any or all others, it is just this Liberty of Divorce. V. You say that the logic of Social Reform-its animating spirit"-requires or involves Freedom of Divorce. To which I reply that the cause of

Social Reform has been blighted by the infernal mildew of "Free Love." When the public mind had, through patient efforts and heavy sacrifices, been slowly prepared for experiments which should test fairly and fully the practicability of Industrial and Household Association, this unclean spirit of Free Love was evoked by the enemies of the cause; and, in spite of the disclaimers and protests of the Associationists, it had power to scatter and destroy them. Since then, it has gone up and down the earth, seeking whom it might devour, and intruding its revolting visage wherever it was especially unwelcome. Its last effort was to freeze itself on to the Spiritualists, in which it has been partially successful. It is none of my business: but I warn them that it will make a finish of them if it be not summarily and emphatically ejected from their premises.

VI. I decline to embark in your theologic balloon, because space is limited, and the extreme rarity of the gas with which you have charged that orb is plainly calculated to excite giddiness rather than convey to broader fields of vision. To your dogmatic assertions that Christianity teaches thus and so, and "authoritatively rebukes" this and that, I answer only that the teachings of the Bible seem to me plainly to condemn nearly all that you cite them to uphold, and that, whenever they give a color of support to something that you assert, that something is wide of the point on which we are at issue. But if you can manipulate into subserviency to your views the express words of Christ already quoted in condemnation as adulterous of second marriages during the lifetime of a former husband or wife, it would be idle to argue further with you on this head. VII. I have not the least objection to any one'

being ever so "freely good" To such, the Law of Indissoluble Marriage is, like other righteous laws, no restraint or bondage whatever It is only when he undertakes to be "freely" bad-that is, to pursue his own supposed private advantage by means inconsistent with public good-that he finds the law in his way. And in that case, after considering all that yen and others have written on the subject, I see no escape from the social necessity of constraining him to do right by operating on his fear or dread of the penalties of doing wrong. That first fable in the old Webster's Spelling-Book (which I fear was not a favorite in the Schools wherein you studied)-the fable of the "old man" who "found a rude boy on one of his trees stealing apples," and was obliged, after testing the efficacy of "words and grass," to "try what virtue there is " in stones," expresses a truth which the world is not likely to outgrow in our day. It is easy talking of punishment-that is, privation of pleasure or infliction of pain-as a very clumsy and ineffective mode of counteracting or eradicating evil tendencies-but, since I see very clearly that God has not yet discarded it, I much doubt whether you or I will be able so to oil the machinery of this perverse world that it may here be dispensed with. Make your own disciples as "freely good" as you will or can; but do not ask the world, pending the conclu-

sion of your experiment, to abolish all its barriers

said, with Milton's Satan, "Evil, be thou my

VIII. I see nothing else that requires notice in your last-since Mr. Redpath speaks for himself in another place-but its Pharisaic assumptions of moral and intellectual superiority, and these I shall pass over as lightly as possible. Of the two, I esteem your open insolence less offensive than your patronizing affectations of condescension and half-way compliment. Your complaints of "wanton insult," &c., will sound oddly to those who remember that you before accused me at once of "artifice" and talking "stupidly," and that your whole former letter was-as that herewith printed is-instinct with assumptions of transcendent superiority in every moral and intellectual quality, courage and honesty included. Let it pass. I am so wonted to being told that I used to be an exceedingly clever fellow (to wit, when I was grinding the teller's ax), but that I have of late unaccountably and most inconsistently forfeited that character (to wit, ceased to turn the grindstone, or turned it unavailably for him) that I take that sort of thing as coolly as the most accustomed, experienced eel ever came up to be skinned. If you have, in this discussion, evinced more courtesy, suavity, good breeding, &c., than I, our readers will perceive it, and credit you accordingly-but none the more because you tell them, almost in so many words, that you are a very superior being to myself, and that your plane of thought is inconceivably higher than mine. It is not quite in accordance with the dietates of that inferior and effete civilization to which I, in my "utter spiritual destitution and disability." adhere, that the victor in a determined struggle should sing the praises of his unparalleled exploit and call mankind to witness his performance of the scalp-dance; but in your "Kingdom of God," which you say " is even now ready and bursting to be openly inaugurated upon earth," I infer that all this is bravely altered. It will probably be some time before my eyes can gaze undazzled on the ineffable glories of that kingdom; meantime, I remain, very calmly, yours,

New-York, April 29, 1859.

FREE-LOVE IN THE TROPICS.

To the Editor of the N. Y. Tribune.

Sin: I once knew a man who had no friends to favo and no enemies to punish. With respect to the various doctrines of Marriage and Divorce I am now in the same indifferent condition of mind. I have no desire to get married or to be divorced, and am quite willing that other people should live out and outlive their own ideas-no intention, therefore, of interfering in the controversy between Mr. Henry James and Mr. Horace Greeley, which an expression of opinion in my Letters from Cape Haytien seems to have un expectedly originated. But, waving all design of participating in this conflict of opinion, I ask to be permitted to present certain facts, gathered in a na tion, where the Free-Love system is in favor, and where divorce from legal marriage is as easy as the virtue of the people.

In the Second Epistle of James to the TRIBUNE (which alone I have perused,) I find this paragraph

of facts and fancies:

"But what say you, the supporter of things as they are in New-York, to Mr. Redpath! True, there is no legal marriage, comparatively, at Cape Haytlen; but then there is no hatred between man and wife, no p-isenings, no stabbings, the absence of which things doubtless makes the Cape Haytlen newspapers very dull rending, but still has its advantages. Then there is no prostution there, and consequently none of those fearful diseases which grow out of it, and which are eating out the very vitals of our civilized manhood. And, then, moreover, I will warrant you there is comparatively little of that borrible self-pollution in Cape Haytlen, which is the profoundest curse of our artificial manners, and which is fast turning our young people into pulling hypochous dirises or raving madment. These vices grow out of the enforced suppression of honest natural want, under the exigencies of a corrupt social order: they are nature's grams and monus of anguish to be delivered from the domination of human imbecility and made free with the long promised freedom of the sons of God. But, for a man of sense like you to take your stand upon a festering dung-heap like New-York, and raise a feeble chuckle of triumph over the comparatively pure manners of Cape Haytien, of facts and fancies: ng-heap like New York and raise a feeble chuckle of over the comparatively pure manners of Cape Haytiou because those manners are uncivilized—this, I confess me as very funny. But a truce to the solemn Mr. 2.

I wish to make some comments on this paragraph; but before doing so, must partly demur to the paragraph of Mr. Greeley in reply;

"Your assumptions that under the Haytien regime there are no poisonings, no stablings, no prestitutions, &c., are otterly unfounded nay emphatically contradicted by Mr. Redpath's express testimony. He states that, beneath the usual and respected condition of general conclusings, there is a still lower deep of what is recomized, even there, as mere animal indulgence, or assual vice.

The latter portion of this paragraph is correct; but I said nothing of hatreds, stabbings or poisonings, for the reason that I was not qualified to speak about

I had a companion with me who favored the Free Love theory, and his conversations and arguments, antagonistic to my own opinions, induced me to investigate its influence on the society of Hayti.

-1 protest, in the first place, against the term "uncivilized," as applied by Mr. James to the manners of the influential classes in Cape Haytien. I spoke of the leading people, the families of wealth, position, education; not of the lower order of citizens, who might more appropriately deserve the unflattering designation. The wealthier class is in no sense, so far as intellectual culture is intended, uncivilized; for they have chiefly been educated in the colleges of France, or in the thorough and scientific educational institutions of Christophe.

If there is no hatred between man and wife

down in Hayti, the result of my investigation compelled me to believe, that neither is there any of that noly and immeasurable confidence—that unfathomable faith in the fidelity and honor of husband or of wifewhich form the halo and glory of true marital relations. The "wives"-I mean the unmarried wivesare generally faithful, I was told; but they are crushed are generally radium, it was took they are crushed in heart, without confidence in the perpetuity of their existing relations, and afraid, therefore—and this is a point that the Free-Lovers overclook—to yield to an affection which ever seeks an abiding object, but which, without it, if permitted to go forth, becomes a which, who was an another than the source of the acutest and profoundest soul-tortures. Without perfect faith, there can be no pure love; confidence is ever and every where its heraid; and permanent marriages, whatever may be their occasional disadvantages, are powerful agencies in producing this

most astounding deciaration. A prostitute is a woman who sells her desires. There are very few women among the lower class of the Cape Haytiens who would hesitate for a single second to accept a prostitute's price. It is true that there are very few women, if any, who entirely subsist on the wages of their crimes; but the reason is that there is too much licentiousness in the city to perfect the state of the control of the city to perfect the state of the city to perfect the control of the city to perfect the city of the city to be control of the city to be city to be control of the city to be control of the city to be control of the city of that there is too much licentiousness in the city to permit such exclusive or profitable criminality. There are but few white persons or strangers who ever visit the port; it is impossible, therefore, for a prostitute to

gain the wages of sin and death from them; and the natives, as I have already said, have no need of seek-ing the harlot's couch.

It is an equally false inference that in Cape Hay-ten, or in any other part of the Republic, there are It is an equally false inference that in cape 10-11.

Let, or in any other part of the Republic, there are "none of those fearful diseases which grow out of "prostitution, and which are eating out the very vitals "of our civilized manhood." Go to the churches, any day, and you will see around the porches the loath-some victims of this vice, their checks, lips, noses, eyes or fingers, partly or entirely eaten off or out by it.

In the cities, at least, there is more disease of this character than in any cities of similar size in North

character than in any cities of similar size in Northal America. I do not say that there may not be as much vice in many of our scaports, especially in the South-ern States, where the temale negro slaves are all the victims of the Free-Love system; but it is not so openly displayed; it is not, as with us, regarded and branded and detested as a crime; and diseases, when caught there, remain in the system, for there are no skillful dectors or surgeons, except in the capital, where, albeit, there are only one or two.

-I do not see what advantage natural pollution has —I do not see what advantage natural pollution has over self-pollution, for the young people of opposite sexes in Hayti assist each other to do wrong more frequently, I think, than is prevalent in the other form with us. Perhaps this early sexual intercourse is preferable to solitary vices, although I did not see its advantage in Hayti: but, then, to be sure, I am not a philosopher anxious "to release man from that "atheistic bondage he has been under to bit and bridle, "which perpendingly degrades him in his own eyes." "which perpetually degrades him in his own eyes, in order that he may "instantly bring forth the di "vinest fruit, especially in the conjugal sphere." But a truce to the jocose and mellifluous Mr. James.

against the debased passions of those who have a truce to the jecose and menimous Mr. annes.

— Let me here copy the notes, which, at various times and places, I made on this subject while in Hayti, but without regard in my arrangement of them to any bearing on the existing controversy in The

1. One cannot justly expect to find in Hayti that high moral culture which distinguishes the Saxon race. The aboriginal inhabitants of Hayti were by no means virtuous; the first fathers of the whites were licen-tious buccaneers; the first mothers the refuse of the tious buccaneers; the next meters the relate of the streets of Paris; the negroes whom they introduced brought with them the hot blood of Central Africa and its torrid moral code in the veins and heart. The planters, as the uniform testimony of historians proves, were, of all the West India populations, the most luxurious, profligate and sensual in their lives. They made no pretense of decency in their conduct. Instead of selling their bastard offspring, as is the custom with our virtuous Southern slaveholders, they acknowledged their paternity, and even sent them to

France for education.
Of the four hundred and fifty thousand blacks who lived in Hayti at the outbreak of the revolution, two hundred thousand were recent importations from the slave-coast of Africa. Their morals were far from

Since that time, there has been no religious influ-

II. Since that time, there has been no religious influence brought to bear on the people of Hayti.

Their rulers have left a bad reputation in this respect.
Tonssaint, rumor says, was frail toward women; so was Dessalines and the great Christophe. Petion, although he imported Protestant missionaries, lived openly with a prostitute named Mile. Joux, the Madame Pompadour of Hayti, and he bequeathed her, with his robes of office, to President Boyer.

Indeed, I was told that it was by Mademoiselle's influence that Boyer was named the successor of Petion; and that, on one occasion, he caught them—his bosom friend and faithless concubine—in each other's arms in his swn apattments at the Palace. Instead of slaying Gen. Boyer, however, he quietly remarked:

his ewn apartments at the Palace. Insecta of slaying Gen. Boyer, however, he quietly remarked:

"Ah! Mile. Joux, I told you that Boyer was a sad dog; but you would not believe me!"

Gen. Riché, one of the three Presidents who succeeded Boyer—each holding power for a very brief period only—although an able ruler, was a most profligate per-

ed Boyer—each noming porton only—although an able ruler, was a most profligate person, and died in consequence of taking an overdose of Spanish flies to excite his animal propensities.

Soulouque was married legally when he ascended the throne, but had previously had children by the Empress. He kept concubines, however, and for one of them began the erection of a splendid mansion at Cape Haytien. This proceeding enraged the Empress, and by her protests and threats the work was trained.

111. Geffrard is a married man, and respects the institution of marriage. He has in it his power to bring it into universal favor. By cashiering every civil and military officer who continues to live in a condition of concubinage, and by so altering the laws of the Republic that divorces shall be granted only when one party sins, or both, by mutual consent, request a severance of the bonds of marriage, he would, in my opinion, and in the opinion of every pure-minded and intelligent white man whom I conversed with in Hayti, do more, in five years, to elevate the moral character of the nation than all the rulers before him have done for the last fifty years. It would, indeed, be a somewhat difficult task; but no great act of statesmanship is easy; and if III. Geffrard is a married man, and respects the in task; but no great act of statesmanship is easy; and if Geffrard desires to be ranked among civilized rulers, he must at once commence tasks still more arduous

that this one.

IV. Their religious teachers are no better in this

espect than their civic rulers.

I asked the character of the priests at Cape Haytien.

"He's the greatest—adulterer—in town," was the

uniform reply.

"The religious condition of the people here, is deplorable,"—so writes Mr. Benjamin, a young Protestant convert at Plaisance, in a letter which I bear "to "the Protestants of the United States." "We have great need of your aid; the number who marry is very small; the men of good position as well as the inferior ranks, seldom treat the marriage institution with respect: every one works or amuses himself on the day of the Lord—even the Catholic priests do not lead a Christian life: usually they support mistresses publicly—while the Protestants have neither Church nor school nor minister within thirty miles in any di-

"The Catholic priests are generally immoral men," said an old lady at Gonaives, speaking from an experience of thirty years. "The priest here now is rather "an exception—but his two predecessors took wives, who had been legally married, from their busbands, and openly lived in adultery with them."

I inquired of some other persons the true character of this exceptional priest.

"Yes," said one gentleman, "he is an exception—probably the best priest on the Island: that is, he does not get drunk at dinner-parties, nor reel about the city, nor take women openly from the street into "the very Presbytery, as Abbe Moussa does, at Portan-Prince, for the purposes of prostitution." The Catholic priests are generally immoral men

au-Prince, for the purposes of prostitution."

The stories told of the priesthood at Port-au-Prince ad Jacmel were in keeping with the facts now nar-

rated.
"It is impossible," said one gentleman, "to conceiv

anything more perverse than the Roman priesthood of Hayti. The present Minister of Public Worship in-formed Mr. B—— that, since his accession to office, a formed Mr. B—— that, since his accession to office, a couple of months only, he had heard more and graver charges against the Catholic priesthood than he had ever heard against any other class of people in his

The best anecdote, because the most characteristic. The best anecdore, because the most characteristic that I ever heard of the priesthood, was from an American at Port-au-Prince. He was conversing with the priest at Jean Rabel, in the northern part of the island, on the character of the Abbe Moussa, the only black priest in Hayti, who is notorious for his drunken-

mess and profligacy.

"Why," said the priest, "he will even take women behind the altar. Now, Sir, that is scandalous. I do not blame a priest, if he cannot restrain himself, for having such intercourse; but, then, as St. Paul says, "he ought to be decent about it, and do it clandestine-

-Having thus, in order to do justice to the Hav--Having thus, in order to do justice to the Hay-tiens, shown briefly the demoralizing influences which have surrounded them, I will proceed in my next to give the facts, various and indisputable, which, in my opinion, will utterly turn and overturn Mr. James's ex-traordinary assertions, and compel him to seek some other mode of establishing his peculiar theories.

Malden, Mass., April 26, 1850.

THE BURNING OF THE CATHOLIC CHURCH AT PORTSMOUTH, Va. - The Catholic Church in Portsmouth. Va. which was destroyed by fire on Thursday night, was purely Gothic, was commenced in 1851, and completed in 1833; it was 57 by 84 feet in size, and cost in all about \$23,000. In 1809, Patrick Robinand completed in 16.55; it was 3 by 9-latrick Robinson, an Irish gentleman, bequeathed an estate to the pastor of the old church that stood upon the same site. This estate was sold for \$7.759, vested in the new church, and was expended in its erection, which was accomplished during the pastoral charge of the Rev. Francis Devlin. The organ, which fell a prey to the flames, cost about \$1,100, and was not insured. The church had an insurance in the American of this city to the extent of \$5,000, and \$5,000 more in a Portsmouth office—making in all \$10,000, and has, we are informed, a debt of \$4,000 hanging over it.

The fire was the work of an incendiary, and was applied to the confessional in the rear basement, immediately under the altar, which, being constructed of light combustible material, soon spread beyond the control of the firemen. The hose of the firemen was cut on two occasions during the fire, by some unknown villain. Two paintings which decorated the chancel were very large—one of them representing the Crucifixion, and the other the Return from Egypt. These were gotten out, but in their efforts to remove them

were gotten out, but in their efforts to remove them they were so mutilated as to render them worthless. The handsome and costly altar was destroyed, but the altar service which was made of silver, and is very valuable, was saved.

[Norfolk Day Book. valuable, was saved.

FRACTURED SKELL -- An inquest was held on Tuesday morning upon the body of Edward Hecker, a German, syvers of age, who died of fracture of the skull, caused by a sign which he was hanging in West Broadway, on Monday evening, falling upon his bead. Verdict, "Accidental death." EUROPE.

ARRIVAL OF THE GLASGOW. The steamship Glasgow, from Edinburg April 20, arrived at noon yesterday, bringing a large number of passengers and newspapers of the 20th.

THE LATEST NEWS.

Parts, Tuesday, April 19, 1859.
The Moniteur of to-day contains an article on the present state of affairs;
"The different European powers have expressed themselves on the following four points as the basis of

themselves on the congress:

1. To concert means for the maintenance of peace
between Austria and Sardinia.

2. The manner in which the evacuation of the
Roman States by the French and Austrian troops may
best be effected.

2. Whether it is desirable to effect reforms in the

best be effected.

"3. Whether it is desirable to effect reforms in the internal administration of the Roman States and the other States of Italy whose administration may be faulty to such an extent as to create a permanent and dangerous state of trouble and discontent, and what these reforms shall be.

"4. To substitute for the treaties between Austria and the Duchies a confederation of the Italian States for their mutual protection, both internally and externally.

Austria has since demanded the disarming of Sardinia, and then subsequently proposed a general dis-armament. England modified Austria's proposal in the sense that it should only be necessary to admit the principle of a general disarmament, reserving the manner of regulating its execution until after the assem-bing of the Cengress. France believes that Piedmont could not be invited to disarm if she is not to be repre-

ented at the Congress.

"The English Government having, however, in-"The English Government having, however, insisted upon it, France, willing to prove her conclidatory disposition, has promised to request Piedmont to disarm, on the condition that Piedmont and the other Italian States be invited to take part in the Congress.

"The article goes on to cite historical precedents, and hopes that this proposal will meet with the unanimous consent of the Powers. France has even added that she is disposed to assent to a general disarmament previously to the Congress."

Everything, therefore, justifies the belief that, even if all difficulties are not yet removed, a definitive understanding will ere long be established, and that no further obstacle will oppose the assembling of the

further obstacle will oppose the assembling of the

Congress.

MARSEILLES, Monday, April 18.

Advices have been received from Rome to the 16th inst. The departure of volunteers, which had hithertobeen inconsiderable, now begins to increase rapidly. Two hundred and fifty young men have left Perouse for Piedmont, A seditious riot took place the day hefore yesterday among the students of Bologna, and the troops were obliged to fire upon them. It is stated that several persons were wounded.

Austria is increasing the garrison of Ferrara.

Advices have also been received from Naples to the 16th inst.

Affer a terrible attack of his malady, the King re-ceived the sacrament and afterward blessed and bade farewell to his family.
Signor Filangieri has been summoned to Caserta.

MARINE AFFAIRS.

FERRY-BOAT COLLISION .- The steamer Sylvan Shore, on her 7 o'clock trip from Harlem, on Tuesday morning, struck against the Williamsburgh ferry-boat Washington, doing considerable damage to both craft. Fortunately no injury whatever was done to the passengers inside. The bow and front railing of the Sylvan Shore were carried away, and the wheelhouse of the Washington was stove in so as to lay her up for repairs. The Sylvan Shore continues her usual trips.

The American bark Messenger Bird of Kingston, Mass., John H. Delee, master, which sailed from Rio de Jeneiro on the 19th January last, with a cargo of 4.824 bags coffee, for Hampton Roads, for orders consigned to Mr. John Gallop of this city, arrived at Valparaiso on the 27th of March, ostensibly bound to California. The cargo, worth \$90,000, is insured in En-

Capt. Green, of the whaleship Sheffield, of Cold Spring, which arrived at this port yesterday morning in 155 days from Honolulu, reports that on the 26th o April, while in lat. 29 55, long. 69 10, he experienced three severe shocks of an earthquake, the first of which was the most severe, occurring at 4:25 a. m., the subsequent ones at 5:40 and 6:10 a. m. Capt. Green, who on several occasions has met with similar phenomena at sea, says that these, in time of continnance and also in loudness of accompanying noise, and the peculiar trembling motion communicated to the ship, far exceeded all others he ever felt. The mate on duty at the time of the first shock reported that the sea, for some time previous, presented the appearance of a tide rip. The time occupied by the first shock was variously estimated from three-fourths to one and a half minutes. The noise might be aptly compared to that of a heavily-loaded wagon or cart driven rapidly over a plank road. All the sleepers on board were startled from their slumber.

LOST AT

Capt. Peeling, of bark Weybossett, recently lost in the Caribbean Sea, arrived here yesterday. Capt. P. reports: Sailed from Aspinwall for Laguna, in ballast; March 26, at 4:30 a. m., went ashore at Alargate Reel (Carribbean Sea), vessel a total loss; crew saved. The W. was an A2 vessel, thirteen years old, owned by J. N. Price of Boston, and was partly insured in New York and Boston.

THE WINANS STEAMER. This vessel is still progressing toward completion, at her moorings off Ferry Bar. The click of the hammer is daily heard on her iron sides, workmen being constantly engaged in getting her in readiness for an ocean trip. It was supposed that she is being lengthened from a defect in her model; but such is not the case. Her alterations are confined almost exclusively to her Her alterations are confined almost exclusively to her perfection and strength in her machinery, which is of peculiar and beautiful construction. It is expected the alterations in her machinery will insure greater speed, and certainly greater strength. Over her an immense detrick has been erected, for the purpose of testing her drafting qualities, and tests generally appertaining to sea-going vessels. Her intended sea trip will take place about the middle of May, and if coming up to the expectation of her builders, it is said her first destination will be to New-York. [Balt. American.

MAN BURNED ON THE CARS-STEALING A RIDE AT THE RISK OF DEATH BY FIRE. ON Thursday night, a short time after the express train on the Great Western Railway had left Windsor for Suspension Bridge, the passengers were annoyed by a smell of smoke, as if wool was burning. The conductor, Geo. Hawkins, endeavored to discover the cause, but did not succeed. At length, however, the engineer discovered a light at the front end of the baggage car, and stopped the train to ascertain the cause. As soon as the train stopped, a man jumped to the ground in flames, screaming with pain and fright. The sufferer was relieved as speedily as possible from further danger, and proved to be pretty badly burned. He was a poor traveler, who had got upon the forward platform of the baggage car, which is narrow, to steal a ride, and while there his clothing had taken fire from a spark. He wore cotton overalls, which readily ignited. The man screamed for help, but could not be heard while the train was in motion. He was really in a desperate situation—consuming by fire while the train was running at a speed which would have made jumping fatal. He could not reach the tender before him to go forward, and as there was no door in the end of length, however, the engineer discovered a light to go forward, and as there was no door in the end of the ear he occupied, he could not go back among the passengers. A few minutes longer and he would have been reduced to helplessness by the fire, and then might have fallen upon the track beneath the wheels

Our informant, who is one of the Central conductors, states that the poor fellow was taken by Conductor Hawkins to the nearest station from the point where he was discovered, and there left to have his burns dressed. It was thought by some that he was very seriously injured. His name and residence are not stated. [Roch. Union,

Interest of the New will, it is said, be greater the present than for many former years. The ship Western Empire, Messers Thayer & Warren owners, arrived at this port, Friday, from Liverpool, with 418 passengers; the ship Washington, from the same port, is daily expected, bringing 500 more, and three other emigrant vessels belonging to other parties are on the way with from 100 to 200 passengers each. The scene at Constitution Wharf, saturday, of the immigrants of the Western Empire, was animated in the extreme. Most of them are bound to destinations beyond Boston, to various parts of New-England, Canada and the West. Forty are booked through to Toronto by the way of the Grand Trunk, The Western Empire reports having passed the International in a leaky condition, and throwing overboard her cargo. She declined assistance, having no appre-IMMIGRATION .- Emigration from the Old World to national in a leaky condition, and throwing overboan her cargo. She declined assistance, having no appre-hension of danger. [Boston Atlas.